



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

BURMAH:

We are indebted to the politeness of Miss Cornell and that of our esteemed friend, Dr. L. C. Paine, for the following extract of a letter from Mr. Kincaid.

N. Y. Bap. Reg.

MY DEAR SISTER—

Could you be placed in this city, and just take a survey of what is daily passing before my eyes, you would carry the impression to the grave. When I read the words of Christ, and the doings and success of the apostles, I look a little forward to the day of final decision—the burning of the world—the gathering of the righteous into heaven, and the destruction of the impenitent; when I attempt to view *these facts*, as they will stand out in the light which eternity will shed over them, I am astonished that the Christian world has slumbered so long, and that still so many are without that spirit that warmed and animated the apostles. What can six or eight do in the midst of millions? Can we expect the world will be subjected to the cross of Christ without using the appointed means? Why should we not carry the light of divine truth into all lands? Why should we not plant the cross in every town and hamlet on the globe? My own stupidity shocks me. I try to feel the importance and magnitude of the world—not the subjugation of one province merely, but the entire renovation of the world—the diffusion of life and light, and salvation over the face of the globe, and the extinction of idolatry. Would we enter into this work as Christians did in the days of Paul, what might we expect? The desert would rejoice—the wilderness would blossom like Eden. The lion and tiger would lose their savage temper, and put on the innocence of the lamb. This moral revolution will take place, and it will be by the instrumentality of man.

At the present time, in Rangoon and the neighboring towns, there are a great number of festivals, and the great yearly festival will take place in March. I will give you a description of one of the assemblies which are now exhibiting in some part of the city almost every day. Yesterday morning, about sunrise, passing through a street on the east side of the city, I found great numbers gathering and taking their seats upon mats laid in the street; others were bringing offerings of fruits, provisions, articles of clothing, and, indeed, every thing that is used by the priests; and these all placed in the verandas, which opened on each side of the street. A temporary covering was erected, which entirely covered the street in width, and for a considerable distance in length. Near one end of the covering was a band of music, which kept up a continual roar of uncouth sounds till the people were all assembled. During this time I gave

books to a number of the principal men, and talked with them on the subject of religion. Ten artificial trees, about fourteen feet in height, and standing in a line with each other, and so formed as to be borne by men to the *kyoungs*, were not the least imposing appendage of the festival.—The boughs of these trees were loaded with fruit of every description—such as all kinds of eatables; all kinds of wearing apparel: all kinds of furniture for the house; and, indeed, every thing that is used among Burman's, whether as an article of utility or luxury. On the same branch you could see the mattress, the axe, a bottle of oil, and a bottle of vinegar, oranges, plantains, eggs, and furels ready dressed; umbrellas, and garments ready made; goblets and tea dishes. The Burman sacred books mention a species of tree, that this artificial tree is designed to represent. One of the most splendid articles on the ground, was a box made for a depository of sacred books. This box was about six feet in length, two and a half feet in breadth, and three feet in depth. It was covered with gold leaf, except the figures, which were representations of Gaudama and some of his principal men. The figures were in bass-relief, and musty black, in the back part was a door, through which books were put in and taken out. On the top were thirteen volumes rolled in cloth covered with gold, each volume by itself. Along with the books stood several golden images of Gaudama, and the whole was placed in a frame made in the same gaudy manner. The assembly, though large, was perfectly decorous. When all was ready, the gentlemen of the yellow cloth made their appearance, about thirty in number, following each other in single file. They took their seats in the verandas, behind the offerings, so that the offerings were between themselves and the assembly, and each one held a large fan before his face. The music ceased, and a sound uttered from the head priest, followed by a corresponding sound from the whole assembly, all at the same time raising their hands to the forehead, holding between the hands a bunch of flowers. Then deep guttural sounds followed each other in constant succession for ten minutes, and it made me think of the heavy groans of the ocean, when lashed into mountain waves by a furious tempest. After this the assembly was silent as the grave, and nothing was to be heard but the smooth, rapid enunciation of one of the priests. I listened a few minutes, and found it was a rehearsal of some of the acts of Gaudama before he became Deity. I believe a priest seldom preaches, or teaches the people in any other way, than to commit some of the writings to memory, and repeat them, and generally it is in *Pali*, a language which neither himself nor the people understand.

Many robberies have been committed within four or five weeks past; and five persons murdered by the lawless free-booters. Among others, I was robbed. They came through the roof by removing the mats. I was disturbed between two and three in the morning by some

rain, and on getting up I found nearly every thing carried off. Boxes at the head of my bed were plundered; my clothes, medicine, plates and tea dishes. My books were left undisturbed, and the murderer's knife was not lifted. My clothes are a serious loss to me, as I was destitute of flannel and warm clothes, which in the cold and rainy season are so necessary to health. The cloak which you had made up so nicely for me, when I was last at your house, has sheltered me from the cold rains till now, and I was expecting much service from it during the coming rains, but it has gone to clothe some villain, and in this country I cannot replace it.

Yours, ever affectionately,

EUGENIO KINCAID.

MISSION TO THE BAHAMAS.—The Rev. Kilner Pearson, who arrived in this city on the 22d of last month, and has engaged in the public services of the two last Sabbaths at the Baptist churches in Oliver-street and McDougal-street, is on his way to the Bahama Islands, as a Missionary from the London Baptist Mission, to that interesting portion of the missionary field.

The contiguity of these Islands to the United States, will, we are persuaded, engage our friends to take an interest in this mission. The population of the islands amounts to about 16,000, about 12,000 of whom are colored people, bond and free.—*N. Y. Bap. Repos.*

Proposed visit of Mr. Abel to this country.—A letter has been received from Mr. Abel, dated Singapore, April 10—in reply to a letter inviting him to revisit his native land, for the purpose of performing an agency in the Reformed Dutch Church, of which he is a member—stating his intention to return by the first suitable opportunity. His health was much impaired, and a voyage to a northern climate had become very important to its restoration. He expected to return by way of England.

THE LAYMEN IN THE WEST.

[From a Missionary in Illinois.]

There is a Sabbath School in this settlement, got up about two years ago, and sustained ever since, almost entirely by the indefatigable labors of a layman and his faithful wife, from Massachusetts. During this period, this dear brother has, by unwearied exertions, maintained a reading meeting, two services on each Sabbath—and thus, by his prayers and faithful labors, has been instrumental in preparing the way for the favorable introduction of the preached Gospel. The good that will result from his labors will be known only in the light of eternity. He left his native state, and affectionate kindred, impressed with the idea that he might render more important services to the cause of his Divine Master, to whose service he had consecrated his life, in this new and uncultivated land. If there were but only one such family in each of the settlements throughout this growing country, they might each render great and lasting benefits to the cause of God.—It may be said emphatically of this interesting portion of our country, "the fields are white already to harvest?" Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Pastor's Journal.

MISSIONARY FAMILY.—A missionary family destined to the "Wen Indians" west of the Rocky Mountains, was constituted at Pittsburg on the 6th instant, under patronage of the Western Foreign Missionary Society. The missionaries are Rev. Wells Bushnell and Rev. Joseph Kerr, with their wives and two female assistants, Miss Bond and Miss Henderson.

Rev. Dr. Herron, chairman of the executive committee, addressed the missionaries, put the proper questions, received their obligations, organized them into a

missionary family by prayer, and gave them an appropriate and impressive charge.

DEATH OF THE WHOLE FAMILY OF THE REV. MR. ELLIS.

You have doubtless seen a notice of the death of Mrs. Ellis and her two children, all as it were by a single stroke! Well might the disconsolate husband and father exclaim with the afflicted Poet,

"Insatiate Archer! could not one suffice!

Thy shaft flew thrice, and thrice my peace was slain."

I had scarcely reached town, when a messenger came from Rev. Mr. Farnham, requesting my immediate attendance at his house, as his wife was in the last stages of the cholera; but before my arrival, her spirit had taken its flight to a better world! Br. Ellis came into town about this time, and was at her funeral the following morning. It was a most affecting season; every heart was bleeding by the loss of friends, or melting with sympathy for the afflicted. These brethren have found grace to help in this time of need. After the burial of Mrs. F., a number of us accompanied Br. Ellis to the graves of his family. The scene was altogether overwhelming. Two or three months before, he had left them in perfect health, and the first item of intelligence from them, during his absence, he received about one week before he reached Jacksonville, which fell upon his ears like a clap of thunder—"they are all dead!" As he reached the spot where side by side were deposited those objects of his intense affection, his did literally bend under the load of anguish; but after a few struggles of feeling, he appeared to rise and triumph in God. He said he did not wish to recall them, and blessed the Lord that so many had been spared.—O what power in religion to sustain the soul in those hours of calamity, when all earthly comforts and helpers fail! Deaths in the families of missionaries in this state have hitherto been very rare; but instances like these seem to say to those of us who survive, in the most emphatic manner, "Whosoever thy hand findeth to do, do it with thy might." Not a death by cholera has occurred either among the students or the families that reside on College Hill.—*Home Mis.*

REMARKS ON THE POPULATION OF CHINA.

It appears that the existing population of China, as given in the Chinese Repository, by a comparative statement of authors who have written upon the subject, has excited much interest. To all who are only acquainted with one part of China, or who have obtained all their knowledge from report, the enormous number of 360 millions must appear far above the actual amount. Having visited only the maritime provinces of the empire, I am by no means competent to judge of the population in the inland provinces; nor did I ever take the trouble to compare the statistical accounts of one district with the average population. Yet I have been every where struck with the dense adult population which I met, and with the amazing numbers of the rising generation. Every habitable spot is cultivated, and inhabited by the greatest numbers which by their almost exertions can subsist upon it. View the bleak coast of Fukkeen province; the barren rocks and the extensive sand flats are rendered arable by industry, and are thickly inhabited. The plains of Che-keang exhibit still greater multitudes in their innumerable hamlets. Keang-nan is crowded with villages and cities; hundreds of miles we saw nothing but hamlet joined to hamlet. Shantung province is inferior to both these, yet it has an immense population; and Pih-chih-le is a world in itself.

That China should furnish subsistence for a greater number of people than most of the countries of Europe on equal space, is not at all surprising, if we regard the provisions of the poorer classes, which are here a greater proportion than anywhere else in the world. These all live on a sparing diet, not in quantity but in quality. It is only in times of general starvation, that we could expect the inhabitants of the poorest parts of Europe to live upon the common diet of the poor people here. We may safely assert that the European requires an amount of land to maintain him, sufficient for the maintenance of two Chinese.

In Europe we have gardens, immense forests, marshes, meadows, &c. We find nothing like this in any part of China, at least on a large scale. There may be wastes which are absolutely unproductive; but where are the meadows with their large herds of grazing cattle? Where shall we find the European gardens or orchards? There are indeed some, but they bear no proportion to the ground laid out for these purposes in Europe. Their forests are on the brow of hills, so that very little arable land is lost thereby; and their marshes, by immense labor have been converted into fertile rice-fields. The Chinese do not consume so much animal food as we do; hence the grain which with us is devoted to the support of cattle, here falls to the share of man. Add to this, the grossness of the Chinese stomach which refuses nothing; and consider also the large importation of provisions from southern Asia and Manchou Tartary; and the question how these millions can subsist will be solved.

In Europe we live not merely to drag out our terrestrial existence, but we live also for enjoyment, and the poorest classes often waste more than would maintain double their number. In China, the means of enjoyment are very limited. The common people bend their whole mind to get the indispensable necessities of their existence; they seldom go farther. Though they are occasionally extravagant during the time of their festivities, they curtail their expenses immediately after they are over. I have adduced these facts to show the possibility of the existence of such a population. I have added my own testimony as an eye-witness, and may add that I never saw a more populous country, nor ever beheld so numerous a progeny. But China is not only populous in itself, it has a superabundance to send to the adjoining countries. I do not here mention Corea as having received Chinese emigrants, but refer to Manchou Tartary, Formosa, Siam, Cochinchina, and the Indian archipelago.

A century ago, Manchou Tartary was a dreary waste, having been deserted by its original cultivators, for their more ambitious projects in China. At the present moment there are millions of Chinese from Shantung province, inhabiting this country. I have been in Ping-choo-fu district, from whence the major part of these colonists went; but we found no apparent diminution in the population. Every year new emigrants depart and penetrate farther to the north, but their departure is scarcely perceptible in the numbers remaining.

During the time when the Dutch held a part of Formosa, some Chinese settlers came from Fukien province; but since the Chinese have had possession of the island, their numbers have increased to several millions. These supplies are both from Fukien province, and the eastern parts of Canton; and they are daily on the increase, so much so as to threaten the entire extinction of the aborigines.

When the Ming dynasty reigned, a few traders found their way to the southern parts of Asia. But after the accession of the Manchou family to the throne, multitudes of men from Fukien left their homes for the islands of the Indian archipelago, to escape the thralldom of these "barbarian rulers." When Yungchin succeeded Kangleh, he not only conjoined at these emigrations but even encouraged them. With the extension of the trade to the countries south of China, emigration also increased. Many of the islands are thickly inhabited by the Chinese settlers, whose numbers are annually increased by new comers, whilst only a few return to their native land. I have been in those parts of the empire from whence these colonists come; but the emigration never thins the dense population, which might send forth tenfold the present number of colonists, without depriving the country of cultivators.

The most numerous part of the population in Siam is Chinese, far out-numbering the natives. Most of these emigrants come from the eastern part of Canton province; and notwithstanding this constant drain, the numbers are so immense that government is constantly harassed with providing them the means of subsistence. In Cochinchina and Tungking, the Chinese colonists are numerous notwithstanding the great restrictions made to prevent any augmentation.—Were we well acquainted with the countries west of China, we might perhaps find that the Chinese emigrants also throng towards those vassal states, wherever they are not directly prohibited from crossing the frontiers. The little which we have said, however, may be sufficient to show that the population of China is enormous and is on the increase. I think therefore that the census as given in the Ta-tsing hway-teen, is rather below than above the actual number.

Whilst viewing these myriads, debased by gross idolatry, we cannot but deeply lament their condition. As long as the glorious gospel shall not penetrate these vast regions, they will stand like a blank, and dreary waste, before the eyes of the

Christian philanthropist. But as there has been a time of lamentation for many centuries, there will also be a period of rejoicing. For them also the Redeemer of the world, became man and suffered the most cruel death on the cross; the same blood which was shed for the European nations, and which has proved effectual to the salvation of millions, will likewise afford deliverance to the sons of China. These are no chimeras; we trust in the saving power of the exalted Son of God; we believe his promises, and may perhaps in our own times see the approach of the glorious day.

The political economist may ask, What will become of China if her population continues to increase at the present rate? To this question I can give no answer. We may look wishfully to the western shores of the American continent; there is still room for many millions of industrious colonists like the Chinese; but the system of national separation prevents one from indulging such speculations.—Let Christianity sway her scepter over China, and all will be well.

(Canton) Chinese Repository, May 1833.

POPULATION OF THE ISLAND OF FORMOSA.

The whole population may amount to two or three millions. The greater part are cultivators of the ground; many (principally the Amoy men) are merchants, fishermen, and sailors. On the whole they are a lawless tribe; who pay the government, and every human regulation at defiance, strictly adhering to their clans. Some of the country-born in the interior, have never acknowledged the mandarins as their rulers.—But notwithstanding their aversion to every government, they are a very industrious race. The quantity of rice exported to Fuh-keen and Chekeang is very considerable, and employs more than three hundred junks. At Teentsin alone, there arrive annually more than seventy junks loaded with sugar. The exportation of camphor is likewise by no means small. The owners of the plantations are generally Amoy men, whose families live in their native country. The capital they employ is great; the trade profitable.—The friendly feelings of the Formosan colonists towards foreigners are quite proverbial; but hitherto they have had very little intercourse with them. Some traces of the Dutch government still remain, but the name of this nation is almost forgotten. The natives have receded further and further towards the east coast, and have partly amalgamated with the eastern planters.

Canton Register, May 18th. 1833.

Miscellaneous.

[Abridged for the Select Journal from Tait's Magazine.]

THE AFRICAN SLAVE TRADE.

Our attention has been attracted to the present state of the Slave Trade by this highly meritorious volume, drawn up from actual observation; in which the traffic, not of past times, but as it exists, in defiance of all our Treaties and Acts of Parliament, at the present moment, is depicted. This simple record of facts is worth volumes of eloquence. In September, 1830, the writer, Mr. Leonard, sailed from England for the Western Coast of Africa, in the Dryad frigate, commanded by Captain Hayes, who had been appointed to the African station for suppressing the Slave Trade. The early objects seen by the voyager are described with liveliness and force; but, to us, these are of minor importance; and the first event demanding notice is the Dryad meeting, near Sierra Leone, the brig Plumper, which had just examined a vessel under French colors, with 300 slaves on board, bound for Gaudaloupe. And, now, mark the efficiency of our treaties to suppress the Slave Trade; neither British ships, nor those of any other power are permitted the right of search in French vessels; the French prevention squadron shows no great zeal in the service; and, accordingly, this slave ship, like many others, sailing at day time under the white flag, but now under the tricolor, could not lawfully be detained, and so proceeded in peace to the end of her voyage. The colors of France, and fictitious French papers, are continually employed by the Spanish and Portuguese slave-dealers to give impunity to their nefarious speculations. It is also stated by our author to be the general opinion in Sierra Leone, that the French Government has never yet sincerely wished to destroy the traffic. Before the Dryad arrived on the coast, there had been several rather desperate actions between British vessels and slavers; the crews of the latter, from the nature of their engagement, having every motive to defend their ships to the last extremity. The basis of the agreement is exactly the old Buccaneer principle, —No prey, no pay. Mr. Leonard says,—

'They defend themselves to the utmost, as they receive no part of their wages, which is from thirty to sixty dollars a month, according to the rank they hold, until their live cargo is safely disembarked at the destined port; when they have a certain number of dollars additional, according to the number of slaves landed alive; and in the event of capture, they forfeit every thing.'

There is injustice in passing in total silence, those parts of the Voyage which show the author's descriptive powers to advantage; and which, with many readers, will form the main attraction of his work; but we must be contented with indicating, that general readers will find much to gratify them in this volume. This premised, we proceed:

There are many individuals who imagine, we cannot tell upon what grounds, that since the abolition of the trade by a solemn act of the British Legislature, not only is the condition of the slaves in our West India islands much ameliorated, but our acts for suppressing the trade, and our treaties with Spain, Portugal, and France, if they have not entirely done away with slave-dealing, have softened its attendant miseries. Such persons we invite to a perusal of this volume; but we may select one or two instances. In the spring of 1831, the *Black Joke*, a tender belonging to the *Dryad*, fell in with the *Marinero*, a large Spanish slave-brig, carrying five twenty-pounders, with a crew of seventy-two men, and a cargo of four hundred and ninety-six slaves,—a fortune to the whole crew, could it have been safely conveyed to the island. After a gallant action, which is described by Mr. Leonard with great animation, the Spaniard was captured. Among her wounded crew were found several Englishmen. We think more of her cargo. Those who have often shuddered at the horrors of the middle passage, have small cause of congratulation, save that the scenes of diabolical cruelty are transferred to the ships of our Christian allies:

'Immediately after the vessel was secured, the living were found sitting on the heads and bodies of the dead and the dying below. Witnessing their distress, the captors poured a large quantity of water into a tub for them to drink out of; but, being unused to such generosity, they merely imagined that their usual scanty daily allowance of half a pint per man was about to be served out; and when given to understand that they might take as much of it, and as often, as they felt inclined, they seemed astonished, and rushed in a body, with headlong eagerness, to dip their parched and feverish tongues into the refreshing liquid. Their heads became wedged in the tub, and were with some difficulty got out,—not until several were nearly suffocated in its contents. The drops that fell on the deck were lapped and sucked up with a most frightful eagerness. Jugs were also obtained, and the water handed round to them; and in their precipitation and anxiety to obtain relief from the burning thirst which gnawed their vitals, they madly bit the vessels with their teeth, and champed them into atoms. Then, to see the look of gratification,—the breathless unwillingness to part with the vessel, from which, by their glistening eyes, they seemed to have drawn such exquisite enjoyment! Only half satisfied, they clung to it, though empty, as if it were more dear to them, and had afforded them more of earthly bliss, than all the nearest and dearest ties of kindred and affection. It was a picture of such utter misery from a natural want, more distressing than any one can conceive, who has not witnessed the horrors attendant on the slave trade on the coast of Africa, or who has not felt, for many hours, the cravings of a burning thirst under a tropical sun. On their way ashore to this island from the prize,—their thirst still unquenched,—they lapped the salt water from the boat's side. The sea to them was new, until they tasted all its bitterness; they, no doubt, looked upon it as one of their own expansive fresh-water streams in which they were wont to bathe, or drink with unrestrained freedom and enjoyment. Before they were landed, many of the Africans already liberated at this settlement went on board to see them, and found among them several of their friends and relations. The meeting, as may be supposed, was, for the moment, one of pleasure, but soon changed into pain and grief. Can there be in Britain,—the happy and the free,—an individual with a heart in his bosom, who will, after this, advocate slavery? A single fact like this overthrows all the plausible sophistry which such an individual may make use of to obtain partisans, besides those who, like himself, are interested in its support. Such converts to the creed of the right of property in human flesh are much mislead. They have only shown to them the bright side of the picture,—the comparatively happy, (yet truly wretched!) condition of the slaves in our West India colonies. They know nothing of the withering horrors daily taking place on the coast of this desolated and unhappy land, from which

between sixty and eighty thousand of its poor unoffending children are forcibly abstracted annually,—cruelly torn from home, friends, and kindred,—from all that can alone make a life of wretchedness tolerable. The Spanish crew, with the exception of a few sent up in the prize to Sierra Leone, were kept prisoners for some time at Fernando Po, but were afterwards sent in the *Atholl* to the island of Anobona, where they were landed and turned adrift.'

Some months later Mr. Leonard mentions another exploit of the *Black Joke*, which we may notice here. The reasoning he raises upon this event is perfectly conclusive.

'The *Black Joke*, while cruising in the *Bight of Benin*, fell in with and captured, on the 20th of July, the Spanish schooner *Potosi*, of ninety-eight tons, twenty-six men, and one hundred and ninety-one slaves on board, bound from Lagos to Havana; and, on the 10th of September, the two tenders, in company, chased into the river Bonny, and captured the Spanish brig, *Rapido* and *Regulo*,—the former of one hundred and seventy-five tons, eight large guns, fifty-six men, and two hundred and four slaves; the latter, one hundred and forty-seven tons, (both Spanish admeasurement) five large guns, fifty men and two slaves: both bound to Cuba. Connected with the capture of these vessels, a circumstance of the most horrid and revolting nature occurred, the relation of which will afford an additional instance of the cruelty and apathy of those who carry on the slave trade,—of the imperfection of the laws enacted for its suppression, as well as of the additional inhumanity entailed upon it by ourselves as a consequence of the very imperfection of these laws. Both vessels were discovered at the entrance of the Bonny, having just sailed from thence: and, when chased by the tenders, put back, made all sail up the river, and ran on shore. During the chase, they were seen from our vessels to throw their slaves overboard, by twos, shackled together by the ankles, and left in this manner to sink or swim, as they best could! Men, women, and young children, were seen in great numbers, struggling in the water, by every one on board of the two tenders; and, dreadful to relate, upwards of a hundred and fifty of these wretched creatures perished in this way, without there being a hand to help them; for they had all disappeared before the tenders reached the spot, excepting two, who were fortunately saved by our boats from the element with which they were struggling. Several men died with difficulty, as may be supposed, to swim on shore, and many were thrown into large canoes, and in that manner landed, and escaped death; but the multitude of dead bodies cast upon the beach, during the succeeding fortnight, painfully demonstrated that the account given to us, by the natives on the banks of the Bonny, of the extent of the massacre, had been far from exaggerated. The individuals saved by the boats, were two fine intelligent young men, riveted together by the ankles in the manner described. Both of them, when recovered, pointed to the *Rapido* as the vessel from which they were thrown into the water. On boarding this vessel, no slave was found; but her remorseless crew having been seen from both tenders busily engaged in their work of destruction, and as the two poor blacks, who endeavored to express gratitude for their rescue by every means in their power, asserted, with horror and alarm in every feature, that this was the vessel from which they were thrown, she was taken possession of. On board the *Regulo* only two hundred and four slaves were found remaining, of about four hundred and fifty. All of those on board of her were branded with the letter T on the right shoulder. Had the commander of the *Black Joke* (which had been cruising off the river Bonny for a long period,) who knew that these vessels were lying there, ready to take slaves on board, been permitted to use every means in his power to suppress the slave trade, he could and would have gone up the river with his vessel, and destroyed them with the greatest ease; and thereby prevented the merciless cruelty which subsequently took place. But no! He dared not; because he was liable in heavy pecuniaries, had he even detained a Spaniard, without having slaves actually on board. These inhuman scoundrels are fully aware of this; and it was this very legal impediment to the capture of Spanish vessels which induced them to throw their miserable captives into the river; so that, no slaves being found when boarded by the tenders, they and their vessels might be suffered to escape. But they could not effect their nefarious design completely, for our tenders were close at their heels, and they were detected in their crime, and consequently detained. As, however, there were no slaves actually found on board of the *Rapido*, and as the members of the Court of Mixed Commission at Sierra Leone usually adhere to the letter, instead of the spirit, of the law and the treaties having for their object the suppression of the slave trade,—although the fact of

her having slaves *bona fide*, on board, and having thrown them out in the murderous manner described, was witnessed by some hundreds of persons,—it is questioned by many here, on a consideration of the circumstances attending the trial of cases somewhat similar, whether this court, from whose verdict there is no appeal, will condemn her or not. It is quite certain, whether this may be the case or not, that there will be no punishment inflicted upon the perpetrators of so great a crime. Thus as I have already said, the half-measures we are obliged to adopt for the suppression of this merciless traffic, adds incalculably to its inhumanity. Here we see that, in a futile attempt to save their vessels from capture, these remorseless speculators in blood sacrificed more than a hundred and fifty lives. Had we let them alone the dreadful event would not have taken place.'

One more instance we give of the atrocities inseparable from the trade in slaves.

'A negro female slave, on board the schooner captured by the brig *Plumper*, had,' in the language of Mr. Leonard, 'with a purity of heart that would have done honor to the most refined and exalted state of human society, long and indignantly repulsed the disgusting advances of the master of the schooner, until, at last, the iniquitous wretch, finding himself foiled in his execrable attempts on her person, became furious with disappointment, and murdered his unfortunate unoffending victim with the most savage cruelty, the details of which are too horrible to be conceived, far less described! And yet these inhuman miscreants, in the event of their vessel being captured, are generally allowed to go unpunished. We cannot, or at all events we do not, punish them; that is left for the laws of their own country, and they are consequently suffered to escape.'

'This is but one instance of the numerous unheard of horrors entailed upon the native Africans by the Slave Trade, as it is at present carried on. I shall relate another which also occurred very recently. His Majesty's ship *Medina*, cruising off the river Gallinas, descried a suspicious sail, and sent a boat to examine her, the officer of which found her to be fitted for the reception of slaves, but without any on board, and consequently allowed her to proceed on her course. It was discovered some time afterwards, by one of the men belonging to the vessel, that she had a female slave on board when the *Medina* made her appearance, and knowing that, if found, this single slave would condemn the vessel, the master (*horresco referens*) lashed the wretched creature to an anchor, and ordered it to be thrown overboard! This is an instance of the additional inhumanity indirectly entailed on the slave trade by the benevolent exertions of England. Had our Government been able to obtain from Spain, by the firmness and determination of her remonstrances, permission to seize all vessels under her flag fitted for the reception of slaves, this vessel could by no means have escaped, and no object could have been gained by the atrocious murder. As it is, our treaty with Spain limits us to the seizure of vessels with slaves *actually on board*; and this single slave if found by the *Medina*, would have made the vessel a legal capture; to prevent which the poor creature was cruelly sacrificed,—the life of a slave being considered by these wretches as no better than that of a dog, or one of the brute creation.'

The author's speculations on the civilization of Africa are ingenious, and breathe a good spirit; but the recent discoveries throw all previous conceptions into the back ground, and we now await the issue of the first promising attempt yet made for the improvement of a country with which our intercourse has hitherto been unmarked by much advantage. We, entirely subscribe to the opinion of Mr. Leonard, that, till the Slave Trade is effectually annihilated, no progress can be made in civilization; and to this the obstacles he enumerates are indeed formidable; nor can it be questioned that the limited right of interference Britain has acquired, though it may prevent the slaughter of numerous individuals, really aggravates the evils of the traffic. In the month of October, 1830, the Black Joke boarded no fewer than five French vessels, with one thousand six hundred and twenty-one slaves on board, from the river Bonny alone; and, in the following month, there were ten French vessels lying in the Calabar river ready to take slaves on board, the French preventive squadron giving them no molestation. And this must go on till Britain obtains from France the right of search. Our boasted 'excellent understanding, with the new French government has hitherto produced no advantage to the Africans. Were this power once granted, and the right of search of vessels under Portuguese colors extended to the southward of the equator, Mr. Leonard thinks the expectation of suppression feasible.

'Were there,' he says, 'no obstacles to the suppression of the

slave trade,—were every vessel, of whatever nation, found fitted out for or engaged in it, liable to capture,—were our squadron on the coast, small as it is, ordered to go into the glorious work of emancipation without fear of risk by legal processes and diplomatic squabbles, and entirely unhampered,—were the simple unfettered order, "Suppress the slave trade," issued by government to the officer commanding our ships of war here,—there is not the slightest doubt that the trade on this part of the coast would be immediately and permanently put an end to. Not a single vessel could escape us. While it is otherwise, all our exertions are mere farce,—a perfect mockery of emancipation. We liberate a few of those embarked in Spanish vessels, while tens of thousands are embarked, and the vessels insolently allowed to pass us unmolested, under the infamous shelter of the French flag to the northward of the equator, and the Portuguese flag to the southward. Upwards of sixty thousand slaves, it is calculated, are annually exported from Africa.

In 1826, we emancipated only two thousand five hundred and sixty-seven; in 1827, two thousand eight hundred and sixty-one; in 1828, three thousand nine hundred and twenty-four; and in 1829, five thousand three hundred and fifty were liberated, being a year of uncommon success, which arose from the great number of Brazilian vessels running prior to the operation of the convention of 1826, which made the trade under the Brazilian flag piracy. Since then, no vessel has appeared under that flag on the coast. In 1830 the number consequently again fell off; and in the present year little or nothing can be done. Almost every vessel laden with slaves is under the French flag, and the people on board, confident of being privileged, literally laugh at us as they pass, and often favor the escape of vessels under another flag liable to capture, by leading us a dance after them. But, besides the many other impediments to the complete suppression of the Slave Trade, while the captains of his Majesty's ships are liable to heavy damages for the detention of vessels with slaves on board which are subsequently, by a decision of the Courts of Mixed Commission, declared, in accordance with the treaties, to be illegally detained, which not unfrequently happens, there must be much hesitation in the minds of these men concerning the detention of vessels whose cases are at all doubtful; and those illegally employed have, no doubt, often been allowed to escape in consequence of the heavy expenses which may be incurred should they not be condemned. It is therefore evident, that all attempts at suppressing the slave trade under the present system is a mere farce; that all our expenditure for that purpose is fruitlessly, nay, in many instances, injuriously employed.'

The service which this book performs to suffering humanity, stamps it, in our esteem, with the highest value; but it has secondary merits, which, in another work, would be considered primary.

A BAND OF MARTYRS.

The early part of the year 1782 was marked by an event, which to the disgrace of the American name, has scarcely ever been paralleled in treachery and barbarity; the massacre of the Moravian Indians at the Missionary settlements on the Muskingum. These Indians consisted partly of the Mohican tribes of Connecticut and New York, and partly of the Delawares of Pennsylvania. They had been partly civilized and converted to Christianity by the Missionaries of the German United Brethren, or Moravians, who had commenced their labours among them about the year 1740. From the time of their adoption of the Christian faith, they had been subjected to a double persecution; on the one hand, from the Indians, because they had abandoned their customs; and on the other, from the white people because they were Indians. They were very frequently forced to abandon their settlements, which were generally near the frontiers; and after various removals, a part of them had obtained permission from the Delawares on the Muskingum to settle among them, and had removed there in 1772. They built three towns, which they called Schonbrunn, Gadenhutzen, and Salem, and erected churches, established schools and surrounded themselves with many other characteristics of civilization; but their prosperity was not of long duration.

When the revolutionary war commenced, the tribes around them generally took the side of England against the colonists; and although the Moravians determined

to remain strictly neutral, their situation necessarily became one of much embarrassment. Their towns laid exactly in the route generally pursued by the Indians, in going and returning, upon their expeditions against the back settlements of Virginia and Pennsylvania; and it was not surprising that the Americans should suspect them of participating in those inroads, when the prisoners and plunder taken were always carried towards their neighborhood, although they were really innocent, and were in fact objects of suspicion and ill-treatment to the other Indians, because they did not join them in their hostilities.

At length the Indians in league with England resolved, in council, to treat all as enemies who would not take part with them, and sent messages to that effect to the Moravians, who however, refused to take up arms.— Their refusal was attributed to the influence of the Missionaries, who consequently became objects of distrust, and it was determined that they should be carried away from the towns, in the hope that if they were removed their proselytes would join in the war. In 1779, an army of British and Indians came on the Muskingum in their neighborhood, and the commander intended to go and take the Missionaries away as prisoners; but just at that time, the Indians, having heard of Col. Bowman's expedition to Chillicothe, forsook him to go to the aid of their friends on the Miamies, and he was compelled to forego his purpose.

At length, in August, 1784, a Huron Chief, with three hundred warriors, accompanied by an English officer and a Delaware chief, arrived among them, with a determination to force the whole community to remove.— After some days, during which they committed many outrages both upon the Missionaries and their followers, they succeeded in their design, and the Moravians acquiesced in their commands to remove, and went with them to the Sandusky river. A great deal of their property was destroyed before their departure; and their provisions, consisting of corn in the stores and in the fields, and vegetables in the ground, were necessarily abandoned. On arriving at Sandusky, they were left by their captors without provisions, and none were to be procured where they were. To supply their wants one of the Missionaries, with several of the Christian Indians, returned to the Muskingum for corn. On arriving there, the Missionary and five of his companions were taken prisoners by the Americans, and carried to Pittsburgh. The others returned, with a considerable supply of provisions to Sandusky. Those who were taken to Pittsburgh were soon released by the commandant there: but their dismissal was the cause of much excitement among many of the people on the frontiers, who considered them as connected with other Indians in their hostilities against themselves. When afterwards it became known that the Moravians were frequently returning to their towns, in considerable numbers, for the purpose of removing their property, a band of men assembled near Wheeling to the number of about one hundred and sixty, and started to the Muskingum, with the determination to surprise the Indians and cut them off. The victims received warning of their danger, but took no measures to escape, believing they had nothing to fear from the Americans, but supposing the only quarter from which they had grounds for apprehending injury, was from the Indians who were the enemies of the Americans.

The murderers arrived at Gnadenhutzen on the 6th of March, 1782, and found the Indians dispersed among their plantations, gathering the corn that yet remained. They accosted them in a friendly manner, making them believe that they intended to do them no injury, and told them to go home, which they accordingly did. They then told them that they would not suffer them to return to Sandusky, but were going to take them to Pittsburgh, where they would be in no danger either from

the English or the savages. The Indians resigned themselves to their will, and at their command gave up their arms of all kinds, even to their hatchets, on being promised that every thing should be restored to them on their arrival at Pittsburgh. The murderers then went to Salem, and persuaded the Indians there to go with them to Gnadenhutzen, the inhabitants of which, in the mean time, had been attacked and driven together and bound without resistance; and when those from Salem were about entering the town, they were likewise deprived of their arms and bound. A council was then held, to determine what should be done with the prisoners, and the majority agreed in resolving to murder the whole of them the next day. For the honor of humanity, there were many of the party who opposed this barbarous resolution, and called God to witness that they were innocent of the blood of these inoffensive people; yet the majority remained unmoved, and some of them were even in favor of burning them alive; but it was at length decided that they should be scalped in cold blood, and the Indians were told to prepare for their fate; that as they were Christians, they might die in a Christian manner. After the first burst of horror was over, they patiently suffered themselves to be led into the two buildings, in one of which the men, and in the other the women and children were confined, like sheep for slaughter.— They passed the night in praying, exhorting each other to remain faithful, asking pardon from each other for any offences they had committed, and singing hymns of praise to God.

When the morning arrived, the murderers selected two houses, which they named slaughter-houses, one for the men and the other for the women and children. The victims were then bound, two and two together and led into the slaughter-houses, where they were scalped and murdered. Ninety-six persons were sacrificed in this horrid massacre, thirty-four of whom were children. Of all the prisoners only two escaped; both of them boys about sixteen years old. One of them escaped through a window, on the night previous to the massacre, and concealed himself in the cellar of the house to which the women and children were brought the next day to be murdered, whose blood he saw running in streams through the floor. On the following night he left the cellar, into which, fortunately, no one came, and got into the woods. The other youth received one blow upon the head, and was then scalped and left for dead. When he recovered his consciousness, he observed another person who had, like himself, been only stunned, and was endeavoring to rise; and a short time afterwards a white man came in, and seeing his motions, dispatched him, while the lad remained quiet, and was not suspected to be alive. In the night he crept out, and also reached the woods; where he afterwards met the other lad, and the two at length reached Sandusky in safety. The murderers set fire to the slaughter-houses and consumed them, with the bodies in them, and having collected the horses, blankets, and considerable other property belonging to the Indians, returned to their homes. A party of them however, first went to Schonbrunn, designing to destroy those whom they might find there, but the Indians had learned the fate of their friends at Salem and Gnadenhutzen, in time to escape.

[Western Monthly Magazine.

LIGHT AND WARMTH OF RELIGION.—The light of religion is not that of the moon, light without heat; but neither is its warmth that of the stove, warmth without light. Religion is the sun, whose warmth indeed swells, and stirs, and actuates the life of nature, but who at the same time beholds all the growth of life with a master-eye, makes all objects glorious on which he looks, and by that glory visible to others.—Coleridge.

THE RELIGIOUS EXPERIENCE OF DR. SAMUEL H. COX.

Narrated by himself in his work on Quakerism.

I became uneasy and troubled in spirit. I knew not the cause, nor even the nature of my unhappiness. Sinners under the special influence of the Spirit of God, a revival of religion, I had never seen. I knew not that any creature had ever felt as I felt, or that there was any excellence of nature or promise in such agitation. So pungent was the misery, so undefined and unappreciated the influence, that I was not even aware of its connexion with religion. Consequently I tried every means in my power to dissipate it. I went into company, frequented parties, invented sports, commenced the study of the French language with an accomplished French gentleman, whose manners and society pleased me, but whose principles of fatalism, and whose habits of profligacy shocked me; for to these things I had not been habituated. Finding at last that every effort was in vain, and every resource insipid, I resolved to study more diligently, to try to excel in my profession, and to pursue this, to the exclusion of every thing else, as *my supreme good*, being then occupied in the office of a respectable counsellor, as a student of law. Hence I studied laboriously, and with a kind of premeditated determination. I separated from associates, and tried to wear the visor of misanthropy, that I might keep all intruders at a distance. Here a new misery disturbed me. *I could not keep my mind, as formerly, on the topics and paragraphs of the law book!* Not even the style of Blackstone, of which I had always been enamored, could retain my strangely discursive thoughts. I felt a kind of romantic curiosity to study the Scriptures, and made it a virtue to deny myself the pleasure. It appeared a random, unprofitable longing of the mind, that required, as it received, a resolute coercion. *I will study*, was my half-angry motto, and so I did, laboriously, and to no purpose. I went over a page ten times, and could not retain one line or thought of it. The book appeared like vanity, and the study like " vexation of spirit," still I persevered; grew daily more wretched; and felt that I had no friend in the world to whom I could unbosom my sorrows and disburden my soul! Alas! that "friend that sticketh closer than a brother," that "laid down his life for his friends," and who invites the "weary and heavy laden," and promises that they "shall find rest to their souls," who invites us to "cast all our care upon him," knowing that he careth for us; that unequalled friend I little knew, and had never proved! One day while vacantly meditating over a law book, not on its contents, but on the atheism of Diderot and other authors, officially loaned me by the French instructor, and which I had perused and returned weeks before, it was strangely impressed on my mind that I had better turn atheist if I could, for the sake of consistency; for he is consistent, thought I, with himself, who, never worshiping God, also denies his existence; but for me there is no such honor. I acknowledge his being, and live as if I had ascertained the contrary! I was much agitated, but broke the somnium with my motto, *I will study*. Thus passed away days for many weeks; till once, my attention was suddenly fixed and charmed with the volume. I felt relief, such as had long been unknown. My two diverse objects were unexpectedly blended! the desire to investigate scripture and the resolve to study

seemed to meet at once, and be strangely reconciled.

This unexpected pleasure was produced by the occurrence of a scriptural quotation from Matt. v. 25. "Agree with thine adversary quickly, while thou art in the way with him." It was in the third volume of Blackstone, chapter 20, page 298, on *pleading*. The topic respected preliminary measures with the parties with a view to produce a reconciliation and prevent a law suit. The usage, in the opinion of that accomplished jurist, was founded on the above passage of the gospel; which he seemed to commend and revere. His remarks appeared excellent, and applicable to those who have a controversy to settle with God. So I applied them, and thought, O that mine could be settled in the way, before it comes to the bar! In other places, also, my author, I remember, had not unfrequently quoted the sayings of scripture, particularly the writings of Moses, with reverence for the sacred volume, and an implied panegyric on the Jewish law-giver. I quickly reverted to several instances and compared them. Here I felt, unknown before, the impression which atheistical writers had already made on my mind. Moses seemed a mean deluded Jew; and I was astounded that such a writer as Blackstone should so compliment his law knowledge, and admit his inspiration. Reflection however corrected the reverie; and conscience whispered, *you are the weak, mean, ignorant, deluded, brutish, sinful one!* My enjoyment, notwithstanding, was great. I was arrested, entertained, absorbed. From an ocean of agitating storms and incumbent night, I had suddenly found tranquil mornings, open day, a hospitable welcome, and a palatable repast.

I was delightfully engrossed! and finding that to proceed with regular study was to lose the attractive objects, was to launch out again into the inclement element, and that the margin of the page on which my eye then rested, referred me to the chapter and verse of the Pentateuch where I might also study other words of that *ancient lawyer* at large, I arose with alacrity, (being then alone in the office,) and went to that corner where our learned preceptor kept his very valuable volumes of theology. There I found a Bible, and hastily snatching it, I was soon fixed in the perusal of the connexion to which I was referred. Thus a quotation in a law book was, in Providence, associated with my first or best convictions in religion; it brought me to read the scriptures, and was a link in that chain of causes that ultimately bound me in a relation not (I trust) to be dissolved, to the salvation that is in Jesus Christ. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

BOMBAY MISSION.—Mr. and Mrs. Sampson, who sailed from Boston in the ship *Corvo*, captain Towne, on the 22d of December, arrived at Calcutta on the 8d of May. They speak in very grateful terms of the kindness of captain Towne, and of their fellow-passengers, the missionaries from the American Baptist Board to Burmah.

DARTMOUTH COLLEGE.—By a catalogue of Dartmouth College it appears that the whole number of students connected with the Institution is 256, viz. medical students 100, seniors 28, juniors 53, sophomores 43, freshmen 32.

IN BOWDOIN COLLEGE the number of undergraduates is 159, viz. seniors 36, juniors 42, sophomores 73, freshmen 44.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 23, 1833.

AFFLICTING ACCIDENT.—A son of Mr. Merritt Tuttle, of Wallingford, as he was playing in his father's cider mill on Tuesday morning of last week, fell into the hopper where the apples are ground, and was instantly crushed to death. The mill was moved by water power, but was stopped by the lad's falling into it, and on the father's arriving to ascertain the cause of its stopping, he found his son dead, and was obliged to cut away the timbers to get him out. The body was not so severely bruised as might have been expected. The afflicted parents found occasion for the exercise of all that trust in God, and resignation to his will, which they had learned in the school of Christ; and we also understand that many young persons in the town are affected seriously, and inquiring what they shall do to be saved.—No affliction for the present seemeth to be joyous, but grievous; nevertheless it yieldeth the peaceable fruits of righteousness to those who are exercised thereby, i. e. to those who will receive it as from the hand of God, and humbly submit to the teachings of his Providence.

We learn from the Western Recorder, that the Rev. Mr. Keep, of Homer, N. Y., has received a call to Cleveland, Ohio, to which place he expects to repair immediately, and commence his labors early in December.

The Rev. JOHN WHEELER, of Windsor, Vt., was, on the 8th inst., inaugurated President of Vermont University, at Burlington.

AMHERST COLLEGE.—The catalogue of this flourishing institution contains the names of 239 under-graduates, of whom a correspondent informs us. (says the N. Y. Evangelist,) nearly 150 are hopefully pious. Of the 85 freshmen, 50 are professors of religion. Another fruit of the Revivals in 1831, and an evidence of the genuineness of that glorious work.

MIDDLEBURY, VT. COLLEGE.—An attempt is about to be made to procure fifty thousand dollars for the benefit of this institution.

PRINCETON COLLEGE has received an accession of more than 60 students the first day of the present session—a larger number, it is stated, than has been admitted at any one session for the last 15 years.

The Episcopal Watchman, of Hartford, has been discontinued, for the want of patronage.

Thanksgiving Days appointed by the Governors of the several States.—Maine, Nov. 21—New-Hampshire, Massachusetts, and Connecticut, Nov. 23—Vermont, New-York, and New-Jersey, Dec. 5.

FOREIGN MISSIONS.—We learn from the Western Reserve College, that there are TWENTY-SEVEN students in that institution, who have laid their plans for a missionary life among the heathen. The whole number of students is 80. We trust they have imbibed the spirit of the lamented BARR, and will go forth wearing his mantle.

COLLEGE AT BROCKPORT.—The college edifice erected at that flourishing village is nearly completed, and before long, that institution will go into operation. Somewhere about \$30,000 dollars have been contributed by persons in that place and vicinity, and it is hoped that other Baptist friends, whom God has blessed with earthly goods, will not be backward in assisting those who have put their shoulders to the wheel in this new enterprise. Among the arguments offered in favor of this institution, was the influence it would exert in favor of our own sentiments; not that the religious tenets of pupils would be interfered with, but that the children of Baptists would not have their early education neutralized by the influence which prevails in paedobaptist institutions.—*Bapt. Reg.*

We rejoice to see literary institutions springing up among our Baptist brethren, but it appears to us that colleges should be placed on a broad and liberal basis, and have nothing to do with the distinguishing characteristics of particular sects. Still our best wishes are for the prosperity of Baptist, and all other Christian colleges, and may they be multiplied an hundred fold.

ANDOVER. (Mass.)

We are permitted to copy the following extract of a letter from a gentleman at Andover, to his friend in this city.

ANDOVER, Nov. 13, 1833.

The protracted meeting began a week ago last Monday night. But on Tuesday morning in the prayer-meeting, as large numbers began to flock to the house of God, (the house has been full to overflowing at times,) O how did they feel their unpreparedness. Truly, there were groanings that could not be uttered. But the strong crying and tears of that house brought down the blessing. The first sermon seemed to fall like seed in a good ground. So did the second,—so did the third. Every discourse has seemed to tell on the interests of the Saviour's cause here. For the three first days the Law in all its terrors was arrayed before the sinner, and then we began to hear from the pulpit the melting strains of Calvary, "Come ye weary, heavy laden;" and O! how have sinners been constrained to come. On Thursday those who were affected retired to the vestry, and on Friday those who had hoped in the pardoning mercy of a Saviour. The room was about full on the first day, but on Friday we heard them saying, "The place is too strait for me, give place that I may dwell," and ever since, those meetings have been held on the floor of the church.

The meeting closed nominally on Saturday, but we have exercises now every evening. On that day, so much interest had been excited, and every one seemed to feel so much concern in the question, 'what shall I do to be saved?' that it was thought best not to dismiss the audience without calling for a public decision, that those who had come to the determination to serve Christ, might now openly show that they were on his side, as they had shown themselves formerly on the side of sin and Satan. I know not how many rose—it was while we were at prayer; but the day previous a meeting was held, where those who had indulged hope (though tremblingly perhaps, some of them) during the meeting here, came, and it was said 130 were present; and the number has much increased since, and is still increasing, we hope. But we have thought or inquired little about numbers. This we know, God is here, and were you to be here and look on the people, you would think he was saying, "Be still and know that I am God—I will be exalted among the heathen, I will be exalted in the earth." Such a solemnity I have never had come over me as during the past week. As often as the vast assembly has dispersed, each by himself would course his way silently towards his home; Christians praying, and sinners meditating on their guilt and doom. Towards the close of the week, the house during the sermons was literally a Bochim.

O! brother, will you not rejoice with us, and pray that the good work may spread far and wide, and reach the ends of the earth? If it ascends, as it has begun to do here, it will bless the earth's ends. In the English academy, it is said, 20 are indulging hope. Some of them are quite young. O! it is delightful even to see their faces, there is so much joy beaming from them. In the classical academy there is quite a number of converts, and those too some of their best scholars. So the Lord is answering our prayers for laborers. The brethren sought their classes in the S. school last Sabbath, and lo! one or two in this, and two or three in that, and so on, they found ready to receive their teacher with joyful hearts, and tell him what a good Saviour they had found.

The doctrine of immediate repentance has been pressed home during each day of the meeting, and this, by the blessing of God in answer to the prayers of Christians, has wrought wonders. Never—no, never, when far hence among the gentiles, 'tho' lions roar and tempests blow, and rocks and dangers fill the way,' shall I forget that *God hears prayer*. Christians have been taught to pray morning, noon, and night, in the house and by the way, waking and sleeping, so that their motto has been, "Praying always with all prayer and supplication, and watching thereunto with all perseverance," and this has brought down the blessing.

THE JOYS OF REPENTANCE.

"Which is the most delightful emotion?" said an instructor of the deaf and dumb to his pupils, after teaching them the names of our various feelings. The pupils turned instinctively to their slates, to write an answer; and one with a smiling face wrote *Joy*. It would seem as if none could write anything else; but another with a look of more thoughtfulness put down *Hope*. A third with a beaming countenance wrote *Gratitude*. A fourth wrote *Love*, and other feelings still claimed the superiority on other minds. One turned back with a countenance full of peace and yet a tearful eye, and the teacher was surprised to find upon her slate—"Repentance is the most delightful emotion." He turned to her with marks of wonder, in which her companions doubtless participated, and asked—"Why?" "Oh," said she in the expressive language of looks and gestures which marks these mutes—"it is so delightful to be humbled before God!"

She had been one of Nature's lofty spirits, whose very aspect seemed to demand the deference of those around her and who had strong claims to it. She had recently become "as a little child" under the influence of the gospel, and pride had not only yielded with sweet submission to the will of God, but had bowed without a murmur to the reproaches and almost persecutions of companions who hated the light when thus reflected from the countenance, and conduct, and conversation of one like themselves. She had been utterly ignorant of moral obligation. She had learned the evil of sin, and at the same moment, the ample provision for its forgiveness—and the humbling melting of the soul, in penitential love and gratitude, and joy, surpassed, in her view, all that the whole circle of emotions could furnish. Reader, do you know this joy?—*Abbott's Magazine*.

Connecticut not alone.—It may afford our Canterbury friends some consolation to know, that there are other free States besides their own, where the rights of God and man are trampled upon, in the persons of the colored population. A correspondent of the Cincinnati Journal asserts, that by the laws of Ohio, "The free blacks of that State are deprived entirely of the benefits of common schools, and that free negroes coming from other States, are not permitted to live among them, with so near an approach to citizenship as the brute creation." *N. Y. Evangelist*.

UNION MEETING AT ALTON, ILLINOIS.—A correspondent informs us that the meeting of Baptists in Illinois, recently held at Alton, was uncommonly interesting; much important business was transacted; brethren acted in the spirit of love and increased in good resolutions. The constitution of a convention, with an address to the churches, was prepared and sent forth, so that next year it will doubtless be formed.

The preaching was excellent, especially was the assembly moved by Brother E. Rodgers of Howard Co., Mo.—now laboring for the home Mission Society.—Christmas Evans, the celebrated Welsh preacher, never exceeded him. (Mr. R. is a Welshman.) Not an individual but wept profusely under his preaching on the Lord's day.

His lungs are feeble, but his whole soul is in the mission cause, and he is almost determined to attempt the reformation of Baptists in Missouri or die in the attempt.—*N. Y. Bap. Repos.*

Manual Labor Seminary at Lexington, Mass.—This Institution is to go into operation, November 4th 1833.—The design of the seminary is, by means of a mechanic's shop and a garden, to furnish healthful and profitable exercise to all who desire it, in connection with instruction, illustrated with a complete set of Apparatus, in all the branches usually taught in our highest Academies.

Annals of Education.

Death of the Empress of China.—On the 15th of July, died at Peking, the consort of the Emperor of China.—A general mourning has been ordered in consequence.—The Mantshur employes are for 27 days to wear garments of coarse white linen, and caps without tassels or buttons; during 100 days they must not shave their heads. The Chinese people must leave their heads unshaved for the same period, and are to wear no tassels on their caps for seven days. The right of nominating the Empress belongs to the Emperor's mother, who solicits, within three years, one of the five spouses of her son for that office. *Russian Paper.*

INFLUENCE OF THE CHOLERA.—The question has been agitated, What influence has the Cholera exercised upon the minds of those among whom it has carried on the work of death? As far as our observation extends, we are disposed to believe, that in this country it has proved a blessing. During the ravages of disease in this State, we travelled extensively and preached frequently. A deep solemnity universally prevailed—many appeared to be awakened by the influence of the Holy Spirit—and some, we trust, were converted to God; and although it is true, that some have hardened their hearts while the judgments of God were galling heavy upon their fellow sinners, yet, we believe, that at no former period in this country, have men's minds been so much exercised on the subject of religion as since the first appearance of the Cholera in the western country; and to whatever cause it may be attributed, it is obvious, that the triumphs of the gospel, in this region, during the last twelve months, are without a parallel in the history of our country. All denominations have enjoyed revivals of religion—many thousands have submitted to Christ—and many more are now flocking into the fold. During the last twelve months in the Camberland Presbyterian church alone, within two days ride of this place, at least 6000 persons professed to obtain pardon through the blood of the Lamb.—*Nashville Revivalist*.

READING.

We give the following extracts as affording profitable hints, not less adapted to the present day than to the times when they were written.

LOCKE.—Some persons are very assiduous in reading and yet do not much advance their knowledge by it. We are of the *ruminating* kind, as it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment.

A person of extensive reading may have the materials of knowledge, but, like those for building, they are of no advantage, if there be no other use made of them, but to let them lie heaped up together.

BISHOP BUTLER.—The great number of books and papers of amusement, which of one kind or another, daily come in one's way, have in part occasioned, and most perfectly fall in with and humour this idle way of reading and considering things. By this means, time, even in solitude, is happily got rid of, without the pain of attention; neither is any part of it more put to the account of idleness, one can scarce forbear saying, is spent with less thought than great part of that which is spent in reading.—Thus people habituate themselves to let things pass through their minds, as one may speak, rather than to think of them. Thus, by use, they become satisfied merely with seeing what is said, without going any further. Review and attention, and even forming judgment, become fatigue, and to lay any thing before them that requires it, is putting them quite out of their way?

LUTHER advises young students to confine their attention to some well selected and well informed authors, and not distract and confuse themselves with too great a variety of books. Miscellaneous readers, says he, never learn any thing correctly, but are led away by vague and crude notions; as those persons who dwell every where and settle in no place, cannot be said to have any certain habitation.

It is only what we learn *methodically* that can take root and thrive.—*Thiersch's Greek Fables.*

DWIGHTS PSALMS AND HYMNS.

Messrs. Durrie and Peck of this city, have published a supplement to the collection of Hymns made by Dr. Dwight, which have been used very generally in our churches for more than thirty years. The supplement contains 426 additional Hymns, which will hereafter make a component part of Dwight's Psalms and Hymns. They have been carefully and judiciously selected, by the Rev. Mr. Eaton, and will make up the deficiency, which has often been felt on special occasions, such as the Ordinance of the Lord's supper, Infant Baptism, Thanksgiving, Missionary Meetings, Farewell to Missionaries, Revivals, Social Meetings, &c. &c. They comprise also a number of particular meters, which have not been in former editions.

We here subjoin the notice of the compiler.

The collection of Psalmody prepared by the late president Dwight, has been extensively used in the churches for more than thirty years, and is now decidedly preferred by many ministers and congregations, above all the more recent compilations.

It has been thought however, that the collection of hymns in Dr. Dwight's volume is too scanty to meet all the wants of the churches in these days. The following attempt to supply such a deficiency, was commenced without my knowledge; but after the few first pages had gone to the press, and before any part was printed, the work was placed under my superin-

dence. The entire collection has passed under my revision; and I have bestowed much pains to adapt it to its purpose, for I have not been unconscious of the importance and responsibility of the undertaking.

I may add, in the words employed by Dr. Dwight concerning his own collection, "No doctrine will, I believe, be found in the book, which is not in accordance with the general protestant orthodoxy."

LEONARD BACON.

New-Haven, Oct. 15, 1833.

NEW PUBLICATIONS.

The Spirit of Hebrew Poetry. By J. G. HERDER. Translated from the German by JAMES MARSH.

President Dwight's Decision of Questions discussed by the Senior Class in Yale College, in 1813 and 1814. From stenographic notes, by THEODORE DWIGHT, Jun.

Inquiries concerning the Intellectual Powers, and the Investigation of Truth. By JOHN ABERCROMBIE, M. D., F. R. S. With additions and explanations, to adapt the work to the use of schools and academies. By JACOB ABBOTT.

Hints on the Portable Evidence of Christianity. By JOSEPH JOHN GURNEY. With an Introductory Essay by President WAYLAND. The title is derived from Dr. Chalmers, who applied it in conversation, to the internal, in distinction from the historical evidences.

We learn from a Boston paper, that a Cohasset gentleman, who lives, as he states, on the very ground where the venerable Apostle to the Indians founded his first church of the red men, has been for some time collecting materials for a complete life of that distinguished philanthropist. Such a work has long been needed.

CONSCIENCE, AND INNATE IDEAS.

Here is a point on which some who are called Calvinists, have departed from the sound *Christian Philosophy* of the Genevian Reformer. In accordance with the language of Paul, who teaches the doctrine of innate ideas and an innate conscience, Calvin says:

"There is graven on the minds of men a certain feeling of the Godhead, which can never be blotted out. The feeling of God which they (the wicked) would most of all desire to have utterly destroyed, liveth still, and sometimes doth utter itself;—whereby we gather that it is no such doctrine as is first to be learned in schools, but such a one whereof every man is a teacher to himself, even from his mother's womb; and such a one nature suffereth none to forget, although many lead all their endeavor to shake it out of their mind. To the end that no man should flee to the pretence of ignorance, God himself hath planted in all men a certain understanding of his Divine Majesty: the remembrance whereof, with pouring in now and then as it were new drops, he continually reneweth; that when all, not one excepted, do know that there is a God, and that he is their Maker, they may all be condemned by their own testimony, for that they have not both worshiped him and dedicated their life to his will."

PUNISHMENT OF THE CROSS.

There is an article on this subject in the last number of the American Quarterly Observer, which is interesting to the Christian. We copy from the Sabbath School Journal the following abstract. No wonder that the human nature of Christ desired that this cup might pass from him.

It has long been a disputed point whether the Jews ever employed this mode of punishment before they became subject to the Roman government. But the writer thinks it is proved that they did sometimes, though perhaps not generally, crucify their malefactors.

After describing the modes of constructing the cross, the writer says—

The height of the tree of the cross was ordinarily about ten feet. Of these, two, and sometimes three feet were sunk in the earth, so that the elevation of the criminal above the earth's surface was no more than from twelve to thirty-six inches. It was easy for the sufferer hanging on so low an instrument, to converse, as Christ did, with the by-standers, and easy for the by-standers, like them who gave Christ the impregnated drink, to reach the head of the sufferer.

The instrument was erected for crucifixion at some conspicuous and frequented place. Quintilian says, "as often as we crucify malefactors, we select the most celebrated roads, where the greatest possible number of witnesses can look on and be moved with fear." The Jews, though required by Deut. xvii. 13, to inflict capital punishment so publicly that "all the people shall hear and fear," were yet forbidden by the spirit of Num. xv. 35, and 1 Kings xxi. 13, to inflict it within the city: see Acts vii. 58; and the Romans also preferred to crucify their malefactors "without the gate." Accordingly Christ was led from the governor's palace, which was the celebrated fort of Antonia, and situated a few rods north of the temple, to Golgotha, "the skull,"—called the skull partly on account of its shape, partly because it was strowed with the bones of malefactors crucified upon it. Although without the city, as is evident from Heb. xiii. 12, it was not far without, as is evident from John xix. 20. Its distance from the fort of Antonia, or the governor's palace, where Christ stood trial, was in the shortest course about four-hundred yards, and this may have been the distance he walked to crucifixion, notwithstanding the current belief about the "vea dolorosa." Being near the walls, and being, moreover, an eminence, the spot was very publicly exposed. It was easy, therefore, for the priests to gaze at the suspended Messiah without defiling themselves by ascending the hill, see Matt. xxvii. 41, Mark xv. 32; for the Galilean women likewise to behold him "afar off," see Matt. xxvii. 55. Mark xv. 40, Luke xxiii. 46; and for "many of the Jews" to read the title of his accusation, even while standing on the walls of the city. There were also two public roads; one from Bethlehem and one from Joppa, which met by the side of the mountain in its immediate neighborhood, and so travelers from the west would necessarily "pass by" and might revile the executed sufferer; see Matt. xxvii. 39; Mark xv. 29. From this publicity, and also from the barrenness of Golgotha, it was a very eligible spot for executions; yet, above all others, disgraceful.

It was not at all uncommon for an ancient populace when they had obtained possession of an unfortunate man malefactor or not, to sport with his sensibilities.—Even the Athenians did it. Paulus quotes an instance of the Persians, who annually, while celebrating a particular feast, called in one of their prisoners under sentence of death, seated him on a kingly throne, clothed him with the garments of a king, assembled around him in an attitude of mock-humility, and made the obeisance of subjects to him. Having done this, they arrayed him in his own garments, and, immediately afterwards, executed him.

To this followed the whipping of the prisoner by rods or scourges, and he was compelled to carry, or assist in carrying, the cross on which he was to suffer to the place of execution. We pass by the historical notes on the manner of its performance and the indignities attending it, to quote some of the observations on the nature of the agony of the cross.

No one, acquainted with the physiology of the human system, can fail to perceive that the cross, thus formed and applied, was adapted to produce intense pain. The sufferer's back, lacerated by the scourge, and therefore not bearing to be touched, was made to graze upon the tree. The arms were unnaturally distended and

stretched behind, and so the least movement caused the sharpest pain. The hands, being provided with an unusual number of nerves, and the nerves being the organs of sensation, being also more sensitive in the hands than in other parts, it must have been indescribably distressing to have those excitable members transfixed by the large, rough, and ragged spike; to have the bulk of the body rest upon them, while they are grated still more poignantly by every struggle for relief. The restorative principle in the system could not operate in their favor; for the nervous restlessness of the agonized man would be constantly renewing the sore, and the exposure of the raw wounds to the air would be constantly increasing the inflammation, and causing the maimed parts to swell with more and more exquisite distress. The veins, by the pressure upon them, could not allow passage for the blood which had flown through the arteries; the vessels of the head, therefore, were swollen with an unusual and undue amount of the fluid; the face was deeply flushed; the organs of it were strained; all the system of the brain disordered and laboring. The stomach became overcharged with blood, and thereby imminently exposed to mortification. As the crowded arteries could find no sure outlet, they could no longer serve as a channel for the vital fluid which the heart endeavored to propel, and so the heart itself was obstructed in its movements. It had been wont to send a regular supply of blood into the lungs, for purification; it now sent but a meager supply, and that at irregular intervals. Thus the breathing functions were confused, and not an organ of the system could play with its usual freedom. This pressing and crowding of the fluid in the arteries and in all the large vessels about the heart, this irksome, incessant palpitation of the central organ, this heaving and gasping of the lungs, created an excitement, and uneasiness, an anxiety which are said to be "far more intolerable than even death itself." And there was no hiding from the inclemencies of the sky; there was no turning of the body for ease; every attempt to move was rebuked by a keener pain from the spikes.—Hunger set in, and gnawed upon the vitals; thirst was parching up the mouth and throat; the Saviour's only cry from pain was, "I thirst" and it was the customary cry for no pain was so intense, or would, sue so quickly for relief; the external, the internal parts were alike in distress, and the distress was of that kind which increases by continuance. The hope that the severest had been endured, would of itself have mitigated severity. But now there was no hope, save in death, and this was "long in coming." The thought not less than the thing itself, of being fixed to all these growing agonies, added intensity to them all.

ANNIVERSARIES IN CINCINNATI.

We select from a communication in the Evangelist, giving an account of the late anniversaries, the following items.

WESTERN AGENCY OF THE AMERICAN HOME MISSIONARY SOCIETY.

The Western Agency of the American Home Missionary Society, held its anniversary meeting in the 2d Presbyterian church, Cincinnati, on Wednesday afternoon, the 30th ult.; the Rev. James Gallaher of Ohio, in the chair. Extracts from the report of the society were read by the Rev. H. Little, Secretary of the Western Agency.

Rev. Theron Baldwin, of Jacksonville, Illinois, moved the publishing of the report.

He said, they had been providentially disappointed in not receiving a report from the parent Society. But they needed no report. The record of the benevolence of this society was written on less perishable materials than paper. It was written in the prosperity of the ri-

sing West—its smiling villages—its flourishing schools and seminaries—its growing churches, and above all, in the hearts of thousands of converts made glad through its instrumentality.

The first missionary crossed the Mississippi in 1815. Since that time the society had transformed the moral features of Missouri, and its sister Illinois, making the prairie and the forest to smile, and the solitary place to echo the praises of God. A large proportion of what had been accomplished for the intellectual and moral culture of those states, had been done by the agents and missionaries of this society. By these remarks he did not wish to depreciate the labors of other societies, and denominations, for they had done nobly. But he stated facts, gathered by his personal observation.

The A. H. M. S. was, he said, peculiarly adapted to the west. It promoted the emigration of pious settlers from the east, giving them the assurance that the gospel would follow them; while it held in check the evil propensities of the vicious, who had fled to the western forests to escape the irksome restraints of Christian society—or who, at least, were influenced by no higher motives than the acquisition of wealth, and the acquirement of worldly pleasure. It gave permanency and success to all other benevolent operations. When the Sunday-school, tract, temperance, or Bible agent came among them, the missionary was their adviser, his house was their home, and his study their council chamber.

Rev. Dr. Cogswell, of Boston, moved a resolution, that in view of the moral desolations of our country, we should not relax our efforts in sustaining the operations of this society.

The speech of Dr. C. in support of this resolution was peculiarly interesting. The simple illustrations and touching anecdotes with which it abounded, drew tears from all eyes. I will not attempt an abstract of it.

Rev. Mr. Kirk, of Albany, offered a resolution, that our country and the church owe a debt of gratitude to the Home Missionary Society, which entitles it to the vigorous support of patriots and Christians.

Said Mr. K., in the valley of the Mississippi, is to be cradled the political power which is to rule this nation. The future destiny of our country depends upon the character of the population of this valley. That character is now forming. Here, too, is to rise the moral power which is to convert the world. What impress shall this mighty mass of mind receive? Let the friends of education and religion answer.

What will make the west like New-England? Let associations of men of the right stamp, from the older states, come over and possess, in common with their western brethren, the rich domain. Our best Christians from the east must emigrate to the valley. Formerly, ministers used to scold their church members for wishing to emigrate. But it was wrong, and we must make reparation by now urging them to come. To accomplish this effectually, a body of men must be consecrated to the work of sending out colonies and supplying them with ministers. The American Home Missionary Society is that body.

If the facts concerning the vast amount of moral materials at the west, and the importance and comparative ease of giving to them a heaven-born image while in their forming state, were known at the east the churches there would double their subscriptions to the funds of this society.

Mr. K. then drew a vivid contrast between what the church is now doing and what she ought to be doing to sustain the benevolent operations of the age—illustrated with great force, the scripture doctrine of stewardship—held up the example of Paul in all its boldness and uncompromising perseverance—and rolled over upon Christians the responsibility of saving the world, and concluded by saying, that God would not let us convert

the world until the church could carry to the heathen a deeper piety and broader benevolence.

My notes will not enable me to do justice to this solemn appeal.

WESTERN FOREIGN MISSIONARY SOCIETY.

A Foreign Missionary Society, auxiliary to the A. B. C. F. M. was formed in the 2d Presbyterian church in Cincinnati, on the 30th Oct. The proceedings of the meeting, the names of its officers, and its system of operations, you will probably learn from the Cincinnati Journal. R. H. Bishop, D. D. of Miami University, was chosen President, Dr. Allen of Huntsville, Alabama, Dr. Lindsley of Nashville, Dr. Beecher of Cincinnati, and others Vice Presidents, Rev. A. Bullard of Cincinnati, Corresponding Secretary and Wm. T. Truman of Cincinnati, Treasurer.

The society held a public meeting in Dr. Beecher's church in the evening of the day of its formation. Dr. Beecher took the chair. An interesting report, stating what had been done for the cause of missions at the west during the last year, was read by the corresponding secretary. It appeared from it that the generous west had not been unmindful of the [claims of the heathen upon her charities. I would give you a few statistics from it, were it in my power.

Dr. Beecher, on taking the chair, gave a history of the rise, progress, present condition, and future prospects of the missionary cause in this country. You know it is his favorite theme; and he did it and himself, ample justice. I have rarely heard him more eloquent.

SUNDAY SCHOOL MEETING.

A meeting in behalf of the A. S. S. Union was held Thursday evening, Oct. 31st, in the second Presbyterian church. Thomas D. Mitchell, M. D. presided.

Rev. Dr. Aydelott, of the Episcopal church, Cincinnati, presented a resolution, approving of the A. S. S. Union and pledging it our cordial support, which he sustained by an appropriate address.

Rev. Mr. Baird, of Philadelphia, General Agent of the American Sunday School Union, seconded the resolution.

His speech was statistical. He said the A. S. S. U. was formed 9 years ago. It has two objects; the establishment of Sunday schools, and the publication of books adapted to such schools.

It has published 235 library books, besides various helps for teachers, amounting to many million volumes. It issues 30 or 40 new works annually, and publishes three periodicals.

It has established 15,000 schools, employed 115,000 teachers, and taught 775,000 scholars. It has established 2309 schools the past year.

Nine years ago there were 80,000 children in all the S. S. in the United States. Now there are nearly 1,000,000. Three years ago the Union commenced its great effort in the valley of the Mississippi. Since that time it has established 42,000 schools at the west, and supplied them with books to the amount of \$45,000. It does not mean to stop or even to relax its efforts on this field. Thirty agents have been employed in the Valley this year.

At the request of nearly thirty of the most respectable gentlemen at the south, the Union has undertaken to establish S. Schools all over the Southern states. There are 500,000 children in these states, and only 80,000 in S. Schools. Twenty agents will be employed in this enterprise.

The Union is receiving calls for books from Canada, France, and from many heathen nations through the A. B. C. F. M.

The managers intend to employ 50 men this year in establishing schools. They are establishing them among the German population, and are printing books in that language.

An officer of the Army recently applied to them for books to supply our military posts. This led to an inquiry into the spiritual condition of the officers of the army, and they were happily surprised to find that one hundred of them were evangelical Christians. The board have proposed to grant a library to each of the 46 military stations that will establish and maintain a S. School.

Rev. Dr. Cogswell offered a resolution, declaring the importance of the religious education of children for the conversion of the world.

Dr. C. related many facts illustrative of the great change which had taken place within a few years in regard to the conversion of children. I select the following. Himself and two sisters were converted and united with the church in their youth, which was then tho' almost a miracle. The youngest member of the church at the time was 25 years old. While in college he had ten pious fellow students. Now in the same college there were 80. He had recently visited 400 young men in various institutions, who were preparing for the ministry, the greater proportion of whom were converted in Sunday Schools. Two-thirds of the missionaries who had gone out from Great Britain, and nineteen-twentieths of the dissenting ministers in that nation were converted in S. Schools.

D. K. Este, Esq. of Cincinnati, in a speech of some length, supported the resolution. I have room for but one proposition, viz: That S. Schools were adapted to perpetuate a republican form of government; for they inculcate the duty of self-denial, which was only another name for self-government.

Rev. Mr. Kirk said, the literature of a country moulded its character. Novels constituted a large share of the books read by our youth. And although Scott had done much to recover this branch of literature from its former effeminate insipidity, yet it was justly said by Daniel Webster on the trial of the Knapps at Salem, that 'where Walter Scott's novels prevailed, there crime would prevail.'

Political newspapers exerted a powerful influence upon the common people of the United States. But they were a disgrace to the nation. He was ashamed to see honorable men seeking and accepting office through their instrumentality.

Said Mr. K., our literature is not fitted to make men better. We want a literature to train men for heaven. And are the painted villains of novels, or the gross calumnies and unblushing hypocrisy of newspapers, adapted to prepare the immortal mind to dwell with Seraphs? No! How is a change to be effected? By educating the conscience.

The day is near when a Christian will not write, print, sell or read a novel. Let our literature bear on its front the motto. 'Man is immortal,' your country is safe.—Once Cock-Robin, Tom Thumb, Sindbad the Sailor, and other similar master-pieces of genius, were the only books in our libraries for children. But now, look at the publication of the A. S. S. Union—the Life of David, of Mrs. Judson, of Washington and other kindred books. Oh! how changed. Looking down upon the millions of children in this fallen world, Christ says to the church as Pharaoh's daughter said to the mother of Moses, 'take these children and nurse them for me, and I will give thee thy wages.' Mr. K. concluded by offering a resolution, that we heartily approve of the publications of the A. M. S. S. U.

* Was not this said respecting Bulwer's novels?

QUERIES PROPOSED BY REV. DR. ALEXANDER

In reference to Foreign Tract operations.

In addition to the excellent letter of the Rev. Dr. Alexander inserted in our account of the Tract meet-

ing last week, he has submitted the following queries as the foundation of remarks which he intended to make had he been present.—*Christian Intel.*

1. Ought not the love of Christ and his kingdom to be the governing motive with every Christian?

2. Will not this motive, in proportion as it is felt, induce every one to make exertions to advance his kingdom, and thus promote the glory of God in the world?

3. Is there any way by which this object can so effectually be accomplished, as by extending the knowledge of the truth throughout the whole earth?

4. Is there not a crisis in things of this kind, when much may be done by seasonable and energetic exertions; which, if it be suffered to pass without improvement, may not return for ages; just as if the seasons of seed-time and harvest be neglected, we labor in vain, during the remainder of the year?

5. Is there not good reason to think that the age in which we live is such a time? that Providence has now furnished the church with such facilities for operation, and opened such a door of usefulness, especially among the heathen nations, that we shall be greatly wanting in duty to our Master, if we do not endeavour to avail ourselves of these opportunities of doing good, which were never so abundantly afforded to any other age?

6. Is it not evident that the distribution of evangelical Tracts is one of the most effectual methods of disseminating the truth of God; and has not the blessing which has hitherto attended this enterprise, both in Christian and heathen lands, warranted the conclusion that it is one of God's chosen means for the accomplishment of his purposes and predictions relating to the conversion of the world?

7. The prosecution of this object obstructs no other benevolent operation, but is a necessary auxiliary to all others; while, then, other Societies, as particularly Bible societies and Missionary Societies, are engaged in making extraordinary exertions, ought not the Tract Society also to move forward with renewed zeal and enlarged plans of operation?

8. Can the genuine disciples of Christ, who possess the means of promoting this cause, hold back, when so loud a call is addressed to them from almost every quarter of the globe for the bread of life?

9. Ought not mercantile enterprises now to be entered on for the very purpose of making gain to be applied to the promotion of the Redeemer's kingdom? And should not those whose efforts to increase their property God has signally blessed, make a free-will offering of a portion of their profits to his service?

10. Would not the consecration of first-fruits, redemption for the first-born, and tithes laid upon the altar of God, probably bring down a blessing on all their possessions?

11. When a contest is going on in our minds between selfishness and benevolence, is it not the part of wisdom to lean to the side of benevolence?

12. When was it known that any man was impoverished by giving to the Lord? And if the time should come when men shall become poor by giving all their goods to promote the cause of Christ, will they not become infinitely rich by such a blessed poverty?

13. Is not the time for doing any thing in this

cause short? Ought we not therefore to work while it is called to day? Is it not certain that we shall never have another life upon earth! Ought we not, therefore to do the best we can with the talents committed to us, that when our Lord shall come to reckon with us, he may say, "*well done, good and faithful servants!*"

AN INTERESTING FACT.

There are in the county of Orange, Vt. 17 towns and 18 organized Congregational churches; there being one in each town, and in Randolph two. Just half of these, nine, are now supplied with pastors, and five others are at present supplied with stated preaching, and a sixth in part—leaving three feeble churches destitute or nearly so. In those 18 churches there are a little rising of 2,000 members—about the same number as a year ago, and they are generally enjoying harmony and peace, and a few of them at least, hope for the dawn of better times in their religious condition. In Corinth, a protracted meeting has recently been held with somewhat favorable appearances.

One other cheering fact is, that there are at least 25 men of our churches, mostly young men, who are in a course of preparation for the gospel ministry, and others still who are thinking seriously upon the subject. Some are expecting a shorter than college course, and at least one or two laymen are expecting to enter upon the ministry soon. The Lord multiply them an hundred fold, and make them all "good ministers of Jesus Christ."

Upon this, the editors of the Vermont Chronicle remark as follows:—

"This subject is exciting more and more interest in the Christian community, and there is reason to expect that this interest will continue to increase. Only think of the news from Orange County, under the head of 'Meetings at Newbury;' that 25 young men, belonging to that county, are now preparing for the ministry, and others are about to follow their example! It is of immense importance, that their education be judiciously conducted."

LORD BROUGHAM'S THREE RULES.

For the benefit of the younger part of the audience especially, I will relate part of a conversation which passed between one of my friends and the Lord Chancellor. My friend asked the Chancellor by what means he was enabled to get through with so much business. "I have three rules," was the reply. "The first is, to be a whole man to one thing at a time: the second, never to lose an opportunity of doing any thing which can be done; the third never to intrust to others what I ought to do, myself."—Gurney.

Temperance Reform.

From the New-York Evangelist.

Dear Sir—I have recently read an account of some churches at the South and West who excommunicated members for the crime of belonging to *Temperance Societies*. The following resolutions will show that Christians in this place have different views of the subject.—They were adopted as standing rules of the Congregational church in Hadlyme, Ct., at a regular meeting of the church, Nov. 1st, 1833. Three members only opposed their adoption:—

Resolved, That he who knowingly exerts an influence in favor of any immorality, is himself guilty of an immoral act.

Resolved, That the occasional use of ardent spirit as a drink, by respectable men, and especially by members of a church, exerts an influence more or less powerful against the temperance reformation and in favor of

the use of ardent spirit, and, consequently intemperance.

Resolved, That, in view of the foregoing resolutions, we will relieve no person, by letter or otherwise, as a member of this church, who does not act upon the principle of total abstinence from ardent spirit, except as a medicine in case of wounds or actual sickness.

Resolved, That the use of ardent spirit even in small quantities, by members of the church, except for purposes strictly medicinal, or furnishing it for others, except for like purposes, is a disciplinable crime, and the person so offending ought to be proceeded against according to the rules of Christ.

The above resolutions are a true copy of the Records.

Attest R. S. CRAMPTON,
Pastor of said church.

We understand that the session of one church, in the Third Presbytery of this city, have voted not to request any minister to preach in their pulpit who uses Tobacco. Query! Is it consistent for any agent employed to solicit contributions for the spread of the gospel, or building up the kingdom of the Redeemer, to use tobacco, in view of the supposed fact that the cost of tobacco used in this country is greater than the expense of supporting all the ministers in the United States, of every denomination?—N. Y. *Even.*

Revivals.

REVIVALS OF RELIGION.

Most of the glad tidings we bring our readers of late, come from afar. The Lord is visiting our Southern churches with seasons of refreshing from his presence. In Virginia, Carolina, and Tennessee, we hear of wonderful displays of his grace. And who makes us to differ? God has no respect of persons, and he is not slack concerning his promises. If the question is asked, *What makes us to differ?* we answer, At the South and West they do not stop to quarrel about new measures and old measures. They have their protracted meetings and their anxious seats; and if they have not a temple large enough, they are not afraid to go into the woods, where Presbyterians, Baptists and Methodists are all engaged in converting sinners unto God. And we presume they do not wait till it is decided at what time they became sinners. Nor do they say to them, Wait till God is ready to convert you—but "Now is the accepted time, now is the day of salvation;" "Except ye repent ye must all likewise perish."

But we rejoice to state, that Christians in several places in this region are returning to their duty, and God is returning to their help, and he always will if they call upon him. Protracted meetings have been held within a few weeks past in Prospect, Waterbury, Southington Woodbridge, Walingford and Guilford. In some of these places revivals have followed, and are still progressing, which would once have been deemed great and glorious, and in every place, enough has been given for the encouragement of others to go and do likewise:

REVIVAL IN ACTON, MASS.

To the Editor of the New York Evangelist.

In this general dearth of revival intelligence, it seems to me that a brief account of what the Lord has been doing among his people in Acton, may possibly interest yourself and your readers.

One year ago last May, I came here, and found a feeble church, organized the March previous, with 44 members, 11

of whom only were males. It was one of those exiled churches that are now to be found in almost every town in Middlesex county, driven out of their home, plundered of church furniture, and every other species of church property, and obliged to hew down the trees and begin anew the work of raising the temple of God. I then began to labor among them, and have continued with them ever since, with the exception of three or four weeks. Associated with this little church was a society as small, composed in truth of only 11 men: not a rich one among them. Their congregation then varied from 75 to 125 irregular hearers.

By the blessing of God, the attention of unconverted sinners was soon awakened to the salvation of their souls; and that attention has been for these ten months widening and deepening continually, and meetings were ever more solemn than at the present time. Not a communion season has passed, (and they occur with us every alternate month) which has not witnessed accessions to us of such as give evidence that they will be saved. These additions have varied from 15 to 50. The number added the last communion was 50, 33 of whom were males. The number added in all amounted to 135. The number has more than quadrupled, and the number of males is more than six times what it was when I came among them, being now 69. Some converts have joined our Baptist brethren, who have with a very few exceptions, conducted themselves with great propriety, and given me no reason to complain of their being less anxious to convert sinners than to make flapdoodle of those who already gave evidence of a change of heart. There are ten or fifteen who, we hope, are Christians, that have not yet professed their faith in Christ before men.

Some of the converts were warm Unitarians, others decidedly active Universalists, two men members of the Roman Catholic church, and one a fierce infidel. Some of the conversions were gradual, others very sudden and overwhelming. Some threw off their mountain load of sin and guilt in a moment, and at once bounded on their way rejoicing; others got rid of the burden, as it were, a grain at a time.

If there is any thing extraordinary in this work of God's Spirit, it is the fact that scarcely one seems to be still born. Oh, the church has been cursed with too many such. These have gone right about their Master's work, engaged in the duty of public prayer, and exhortation, and private and solemn warnings—have gone to work in the Lord's vineyard, directly to save souls.

Another fact worthy of notice is, that almost every adult individual who has come at all within the sphere of its influence, has been misaffected, and in almost every case hopelessly converted. The congregation is still small, there being a Unitarian and Universalist society in town, with ministers, and many of the people going no where on the Sabbath to meeting. Not one who composed the society at its origin, nor one who sits with the singing choir, is now out of the church.

As to the means used, I can only say, I believe Christ and him crucified, has been the warp and woof of almost every sermon. Two great truths have been chiefly dwelt on, and fastened upon my hearers; that all men are guilty sinners, and that guilty sinners can be saved and go to heaven through repentance toward God and faith in our Lord Jesus Christ, &c.

The brethren have prayed, holding their meetings almost daily, and always an hour before the forenoon and afternoon service, on the Sabbath. They seemed to feel it a privilege to pray—a great privilege. And the saying has all along been, "Oh, what blessed prayer meetings we have." No preaching amounts to much without prayer.

A protracted meeting held last month, was greatly blessed, there being as many as 40 hopeful conversions, I think. Brother Twining was the only minister present, besides myself, throughout most of these solemnities. Others were invited, but did not come by reason of other engagements. And by the way, I have no doubt it is best to have but few ministers present, and let them be working men, who come, not to criticize and find fault, but to take hold with all their might, and feel responsible personally for the results. As you divide responsibility on such occasions, it is not felt.

If we had been favored with an audience of from six to ten hundred, as some are, instead of from two to three hundred, I have not a doubt the effects would have been more than proportionably glorious. The Lord Jesus Christ was there, and the Holy spirit—we felt it.

This feeble society within the past year, have raised, for the erection of a new meeting house now completed, their minister's salary, their Sabbath school library, church furniture, &c. \$2,500, and have sent away for the cause of missions at home

and abroad, more than \$140 besides. And the whole amount valuation at their commencement, about one year ago, fell short of \$50,000.

Yours truly,
J. T. WOODBURY.

ACTON, MASS. NOV. 8, 1833.

VIRGINIA.

The annual narrative of the Synod of Virginia for October, 1833, contains the following notice of the revivals of religion in the Lexington Presbytery:

It has pleased God to pour out his spirit of grace in rich abundance upon the churches of New Providence, Bethel, Lexington, Oxford, Bethesda, Rocky Spring, Lebanon, Tinkling Spring, Warm Springs and Fincastle. In the two first named of these churches, especially, the dispensations of divine mercy in the enlivening of Christians, and the conversion of sinners, have been so extensive and so efficacious, that it would be difficult to find a parallel in the religious history of Virginia. By the blessing of God on the means of his own appointment, several hundreds have been added in the space of a few weeks, to these favored churches, of such as we trust shall be saved. In some other churches not so delightfully visited from above we hail the manifestation of an awakened spirit among the people of God. We perceive a growing conviction among them of the necessity of more prayer, more self-denial and exertion that the glory of our Redeemer may be exalted in the salvation of perishing souls. As a leading instrumental cause of the revivals to which we have adverted, we notice a deep sense on the part of professing Christians, of their guilty remissness in the discharge of their incumbent duties. This feeling strengthened to intensity, led to associations for humble confession and prayer, and the sentiment prevailed widely that the whole business was not to be left to the ministry. The important truth is now acknowledged and realized, that if the church will pray, God will work in them and by them and for them. Protracted meetings appear to have pleased the Great Head of the church, which we infer from the large amount of blessings visibly attendant on them. Between seven and eight hundred have joined the churches in this region. And it is believed that more exertions have been made than in any previous year, for the promotion of Sabbath Schools, Missions, the universal distribution of the Bible, and for other benevolent objects. Still it is felt that much ground exists for humiliation before God; and while we rejoice in what has been accomplished for his glory, it behoves us to bear in mind that much, very much remains yet to be done.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 11th inst., Emily, daughter of Mr. Timothy Potter, aged 8 years. Also, John, son of Mr. Levi Sherman, aged 12 years.

At the residence of her brother, in New-Milford, on the 3d inst., Miss Julia M'Mahon, aged 19 years and 3 months.

At Thomaston, Me., Hon. Daniel Rose, aged 62.—He was a native of North Braintree, and graduated at Yale College, 1791. When the Constitution was formed in Maine, he presided in the Convention.

In Charleston, on the 21st ult., Mrs. Mary Stillman, consort of Mr. James Stillman, formerly of this city, after a short but painful illness of three days, in the 42d year of her age—leaving a disconsolate husband and five children, with numerous friends and relatives, to mourn her loss.

In New-York, at the City Hotel, Mr. Joseph Heertl, a native of Bavaria, aged 23 years. Mr. Heertl was one of those accomplished musicians from Bavaria, whose concerters have delighted so many parts of our country. His remarkable bass voice will be long remembered.

Poetry.

RETURN—ONCE MORE RETURN.

Return—once more return;
 Oh wanderer, to thy God:
 A voice yet on these calls,
 A finger points the road:—
 Why wilt thou, sinful, still,
 The proffered boon disdain,
 Did Jesus come to save,
 Yet bleed—yet die in vain?

Return—trust not to youth,
 To strength, health, wealth, renown:
 Thine eye-lids may be shut,
 Ere e'en this day goes down;
 Where'er thy steps are bent,
 Death hovers by thy side,
 Thou know'st not what an hour
 May to thy fate betide!

Behold the mighty sun,—
 He metes out day by day:
 Each new moon's circuit saith.
 A month hath passed away:
 Preach not unto thy heart
 The seasons, as they roll,—
 Nearer and nearer draws
 To judgment-seat my soul!

Return:—the promise saith,
 'Hark! wayward wanderer, ho!
 Thy sins, as scarlet red,
 Shall white be made as snow!
 Trust in the Saviour, trust,—
 Against sin's torrent strive;
 Thy faith shall make thee whole!
 The soul that hears shall live!

Before the Lord cast down
 The burthen of thy sin,
 The old man and his deeds,
 And a new life begin;
 So, walking in the light
 By revelation given,
 Through darkness and through death,
 Thy path shall lead to heaven.

Blackwood's Magazine.

BAXTER'S OPINION OF INSTRUMENTAL MUSIC.—Me-thinks when singing the praises of God in great assemblies, with joyful and fervent spirits, I have the liveliest foretaste of heaven upon earth, and could almost wish that our voices were loud enough to reach through all the world, and to heaven itself. *Not could I ever be offended with the sober and reasonable use of instrumental music, to help and tune my soul in so holy a work, in which no true assistance is to be despised.*

Nothing comforts me more in my greatest suffering, or seems more fit for me, while I wait for death, than singing psalms of praise to God; nor is there any exercise in which I would rather end my life. Should I not then willingly go to the heavenly choir, where God is praised with perfect love, and joy, and harmony? Had

I more of a praising frame of soul, I should long more for that life of praise. I never find myself more willing to be there, than when I most joyfully speak or sing the praises of God.—*Baxter's Dying Thoughts.*

Repentance.—Repentance does not undo wicked acts; it only takes away the disposition of committing them again. Rivers of tears cannot wash away a moral stain—yet a man can so hate himself in his first character, as to become another man through the forgiveness that is in Christ Jesus. The new man scorns and disowns the deed of the old: he lives a new life, and a new fountain of gushing hope springs up in his bosom—a deep well of salvation, at which the unrepenting wicked never drink.

TEMPERANCE CONVENTION.

We hope the friends of the Temperance reform will not forget or neglect the State Convention, to be holden at Middletown, on the 3d of December. It is important that every county society should be well represented, and every important auxiliary we hope will feel an interest in the common cause. There is no danger of having too many, or doing too much. Our state is small, but united we are strong. We have now an army of 70 or 80,000 who have enlisted during the war, under the banner of total abstinence, and who will never lay down their arms until our country is free from the deadly foe.

The Executive Committee of the New Haven Temperance Society, cordially approving of the contemplated Convention, have appointed as delegates, the Hon. Judge Daggett, Prof. Olmsted, James E. P. Dean, and Nathan Whiting.

ASSOCIATIONAL NOTICE.

The Association of the Western District of New Haven County is to meet at the house of the Rev. Mr. Pinneco in Milford, on Tuesday the third day of December, at 10 o'clock, A. M.

LEONARD BACON, Register.

New-Haven, 23d, Nov. 1833.

SACRED MUSIC.

A private Singing School has recently been commenced, for the purpose of instructing young persons in the rudiments of Psalmody. Persons wishing to join the class, may make inquiries at the office of the Religious Intelligencer.

Nov. 20, 1833.

TEMPERANCE NOTICE.

The Temperance Society of the Western District of New-Haven County, will meet at Humphreysville, on Tuesday, the 26th inst. A general attendance is requested, as there is business of much importance before the Society.

Nov. 22.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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